1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

Games.—Of numerous games, the most important is a formal wrestling match which is an indispensable part of most religious ceremonies and of all intervillage visits.

Narcotics and stimulants.—Like the other tribes in this region, the *Carajá* have no alcoholic beverages. They smoke tobacco in short cylindrical pipes (fig. 21, *c*). They are heavy smokers, some of the children beginning before they are weaned.

SUPERNATURALISM

Cults.—*Carajá* religion consists of two distinct cults: a cult of the dead and a mask cult (fig. 24). The cult of the dead, which is under the direction of the priest, has for its object the placation of ghosts by a periodical ceremonial which comes to its climax in several large calendrical feasts. The most important of these feasts is the Big House Feast, which is celebrated shortly after the beginning of the rainy season. All the villages which comprise a ceremonial unit come to the one village where the feast is conducted. There is a great mass of ceremonial addressed to various classes of ghosts, but the central portion of the ceremony is the impersonation of animal ghosts. Another important feast, already mentioned, occurs at the height of the dry season and is directed toward the control of enemy ghosts. Two other feasts held in the dry season are chiefly for the entertainment of the ancestors.

The mask cult is concerned with the worship of another class of supernaturals. It consists of an elaborate routine of feasts, interrupted only by death. In these feasts, conducted by the shaman, the supernaturals are impersonated in the complex dances mentioned above.

The two cults are independent of each other and are both strictly men's cults. Any women intruding upon the secrets of the cults is subjected to gang rape and remains a wanton thereafter.

Shamanism.—A shaman is trained by apprenticeship to an older shaman. A certain amount of medical lore is taught but the essence of the training is learning how to communicate with supernaturals in a state of trance.

There is a considerable amount of sorcery. The main technique is bottling a supernatural being into a small image and then directing it into the body of the victim. As almost all deaths are interpreted as the result of sorcery, feuding is continual.

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/1/ Preface

1/4 In the following I am publishing the material in the field of art which I collected on my expedition to the interior of [101] [122] Brazil. In 1908 I undertook an ethnographic research trip for the Leipzig Museum für Völkerkunde to the Araguaia River (Goiás Province), in the course of which I became acquainted with the Karajá /Caraja/, Šavajé /Javahe/, and Kayapó /Cayapo/ (1)

[104] [113]

1. For the transcription of the Indian names I use the sound-notation given by Meinhof in: Neumayer, Anleitung zu wissenschaftlichen Beobachtungen auf Reisen /Introduction to Scientific Observations on Journeys/, 3rd edition, p. 484.

Indian tribes settled there. Whereas the visit among the latter two tribes was limited to only a few days, I was in constant contact with the Karajá for a full five months, so that I was able to penetrate more deeply into the culture and thought world of this people.

126 In addition to the easily acquired ethnographic objects and most important ethnographic facts, I was also able, by means of an ever deeper intimacy with these Indians, to obtain all kinds of objects and information otherwise difficult to procure. In this way I was able, above all, to collect considerable material which permits us insight into the artistic creativity of the Indians, and thus into an important area of their spiritual life. And, moreover, this is not only drawings, which are already available from several Indian tribes, but above all a great many plastic representations (plaited, wax, and clay figures), which arouse our interest all the more since we possess only a few of these from South America. Again, among the drawings, in addition to figure representations, /2/ the manifold plaiting patterns are particularly important, since they will provide a valuable contribution on the question of ornamentation (1).

[101] 1. In the following, in addition to drawings

/2 cont./

128 126 now in the Berlin Museum für Völkerkunde (2). I have not gone

[113]

2. Published in: Ehrenreich, "Beiträge zur Völkerkunde Brasiliens /Contributions to the Ethnography of Brazil/," Veröffentlichungen aus dem Kgl. Museum für Völkerkunde, Vol. II, Nos. 1/2, Berlin, 1891.

into any detailed comparison of my material with that brought back from the Xingu by the Von den Steinen cousins and from the Rio Negro territory by Koch-Grünberg. A general comparison [53] shows the interesting fact that the Karajá are on a significantly higher level of development artistically than those primitive tribes.

/3/

Introduction

*532 531 The artistic activity of the Karajá is limited to interior art. This is divided into free (representative) art and decorative art.

Free art here is concerned with the representation of the forms of living creatures and objects, which it reproduces in full form (plastic) or superficially (in drawings); decorative art, the adornment of objects with geometric patterns.

*532 128 In representative art we pursue the reproduction of forms plastically in different materials, whereby we pass from the most brittle (plaiting with leaves) through fairly hard (clay and wood) to the most pliable (wax). In representation by drawing we consider first the types familiar to the Indian, in sand and on gourd utensils /Cuyen/, and only then the method of reproduction in a sketchbook, foreign to him until now. Each time the development from the simplest to the most accomplished form is shown, but it is not known whether this is really the course of the development, or whether simpler forms might perhaps represent stylizations which arose at later stages, whereas the most accomplished forms are only the result of particularly high personal talent.

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*532 visible (1).
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[113]

Fig. 69. Model of the idjazó mask in natural material.

1. For more details about these dance masks, see my article: "Tanzmaskennachbildungen vom mittleren Araguaya (Zentral Brasilien) /Dance-mask Reproductions from the Central Araguaia (Central Brazil)/, in the Jahrbuch des städtischen Museums für Völkerkunde zu Leipzig, Vol. 3, Leipzig, 1910, pp. 97-122. (R. Voigtländer, Leipzig.) A number of illustrations from that article are reproduced here.

Fig. 70. Reproduction of the idjazó mask in wax.

Fig. 69 shows the idjăzó mask in a model of natural material. The rather crudely executed wax reproduction of the same mask (Fig. 70) is to be compared with it. The two legs are indicated by two tips into which the mask runs at the bottom, the apron by two projections, one above the other. The cylinder is depicted by the pointed roll of wax; at the top it has two small points, evidently the two feathered rods.

/16 cont./

* 532 126 153 could not create anything on their own initiative, but had to have assignments set by me; others (and they were in the majority) filled page after page with ever new figures as they happened to occur to them. In the following those drawn on demand are marked by *).

In this way I obtained representations of human beings, animals, birds, fish, reptiles, insects, trees, objects, constellations, and other things. They claimed unanimously that they could not draw human beings, but finally provided me with pictures when I asked for a portrait of myself. Of animals they liked best to draw birds and fish. Pictures of trees are very rare. They usually only produced objects on request. They liked most of all to produce patterns (see decorations /pp.42 ff./).

[512] [513] Drawings were made only by the male sex, usually in bed by candlelight in the evenings. The significance of individual figures was immediately ascertained through questions and written down next to each figure.

* 532 We distinguish between three kinds of drawings:

1. Simple line drawing, 2. outline drawing, 3. filled-in figures.

The relationship of the simple line drawing to the other kinds has not yet been determined because of the lack of comparative material. I should like to discuss it here first of all. With regard to the other two kinds, it is certain that the filled-in figures represent a higher stage than the outline drawings (2).

● [113] 2. Cf. Dr. S. Levinstein, Kinderzeichnungen bis zum 14. Lebensjahr /Children's Drawings up to the 14th Year/, R. Voigtländer's Publishing House, Leipzig, 1905.

Almost two-thirds of all the drawings are filled-in figures, whereas simple line drawings make up only one quarter, outline drawings only one seventh of the material. The Karajá therefore stand on a very high level artistically.

The line drawings are all made with a pencil, the outline drawings with pencil and colored crayon, the filled-in figures

3:Dietschy--8 E-5 (1954-1955) 1963 SP9 Caraja SP9

/46 cont./

121 sociology as well as for the history of the South American Indians. I hope, however, that my material can be useful in the discussion on the social structures of central Brazil recently started by Lévi-Strauss and Maybury-Lewis, even if it is not yet the right moment for me to enter into it from my side.

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Discussion

184 Professor H. Baldus emphasizes the necessity of considering geographical differences in the study of the social organization of the Carajá of the north and of the south.

/4 cont./

I. The Karaya Tribes on the Araguaia River (Goyaz).

Historical.

175 The Karaya are mentioned for the first time on the occasion of that well-known raid which the Paulista gang-leader Antonio Pires Campos (2) undertook around the year 1684 from Cuyaba down

2. According to others, Manuel Pires Campos.

the Rio das Mortes to the Araguaia. It was at that time that the gold mines of the "Martirios," which play so important a role in modern Brazilian folk-tales, were discovered; they were later lost again and are still most eagerly sought to the present day.

[131] On his return Pires Campos visited the "Ilha dos Carajas," the large island now called Bananal or Ilha da Santa Anna, which the

[191] Araguaia forms between 13 1/2° and 10 1/2° south latitude. Numerous captives were dragged off from here to São Paulo as slaves.

In the forties of the previous century the son of the above, who had been called on by the Goyans for assistance against the hostile Kayapo, organized a second slave hunt along the Araguaia from Goyaz.

There is detailed information about this expedition in the report of the alferes José Pinto da Fonseca (3), who visited the river

[113] 3. Rev. trim., Vol. 8, pp. 376 ff.

in 1775 on the orders of the then commander-in chief of Goyaz, José Almeida de Vasconcellos, in order to establish friendly relations with the wild tribes there, since the need to open the principal rivers of the province to navigation was making itself felt more and more. In June of the year concerned he and his troop reached the southern tip of Bananal Island and were soon able to win over the Karaya living there.

/5/

175 At first he was met with distrust, since everyone was still
199 under the influence of the horrible deeds which Pires Campos had committed there 25 years earlier. Soon, however, by means of his intelligent, kind behavior, Pinto succeeded in getting the savages to put themselves under the protection of the governor of
[48] Goyaz. Their chief, Abeonona, swore an oath of fealty to the king of Portugal, the exact words of which are communicated in the above-mentioned letter.

175 The description of the Karaya which Pinto presents corresponds completely to present-day conditions. Through him we receive
[131] the first information about the large lake in the northern part of Bananal Island, not yet visited by any traveler, on the shores of
[161] which live the Yavahẽ /Javahe/. Pinto estimates the number of
[361] the Karaya at 9,000 souls in nine large villages, three of which belong to the Yavahẽ.

A second expedition left in the following year to lay out near the largest of the Indian villages on the island a military post which was given the name of Colonia da nova beira.

Later other such posts were established on the Araguaia, and some in the region of the Šambioa /Shambioa/. Under the prevailing mismanagement, however, these cultural centers very
[67] soon fell to ruin (1). Already in 1782 it was necessary to transport
[64]

1. Cazal, Corogr. bras. /Chorography of Brazil/,
[113] I, p. 340. -- Cunha Mattos, Corogr. de Goyaz." Rev. trim., Vol. 37, I, p. 393.

800 Karaya to S. José de Mossamedes in Goyaz, and in 1786 other bands were settled at Carretão, which, however, after a short time fell victim to an epidemic of measles. The colony of Mossamedes, too, did not prosper. Pohl found the place in the most wretched condition in the twenties of our century. Every trace of the earlier colonizing activities soon disappeared on the Araguaia. The island of Bananal in particular is as unknown today as at the time of its discovery.

/5 cont./

175 Nevertheless, the relationship of the Karaya to the immigrant
177 population remained rather good. On various occasions individuals of this people reached Pará on trading ships. In 1791 the chief, Aribedu, gave the then governor of this province information about the currents of the Araguaia. The trading expedition which traveled along the Tocantins and Araguaia in 1792 also brought many Karaya from the interior.

On the other hand, in the beginning of this century serious
[721] hostilities broke out. The newly established post of Santa Maria
[648] was completely destroyed in 1813 by the Karaya and the Akuã (Chavante) allied with them (2).

● [113] 2. Rev. trim., Vol. 25, II, p. 91.

175 Then for a long time the reports are silent; the Karaya are mentioned by Martius, Pohl, and Aug. St. Hilaire only in passing.

We do not get more detailed information again until the great expedition of Castelnau in 1844. Since the French traveler did not travel on the left arm of the river, now navigated exclusively, but rather on the right one, east of Bananal Island, he did not become acquainted with the Karayahi. He also saw no Yavahẽ. He erroneously designates the island as uninhabited. On the other hand, he spent several days in the large Šambioa villages. He
[535] wrote down the first word-list and above all, described the strange dance masks, whose true significance, however, remained hidden from him. Unfortunately his whole collection was lost in the cataracts of the lower Tocantins.

Three years later the Brazilian official, Dr. Rufino Theotonio
[131] Segurado, came upstream from Pará. His excellent travel report contains notes on the Šambioa whom he encountered just above the rapids Carreira comprida. He also visited the Karayahi (3).

[113] 3. Rev. trim, Vol. 5, pp. 178 ff.

Of other Brazilian travelers, General Couto Magelhães, who did so much for Araguaia shipping and who, as president of Goyaz,

/5 cont./
175 came in contact with the Karaya (4) as early as 1863 on a short

4. In the no longer extant Aldeamento da Estiva near Salinas, where Chavante and Karaya were settled in the care of an Italian missionary. Cf. Peterm. Mitth., 1876, p. 222.

[113]

trip to S. José, but later traveled the whole river on repeated occasions, had the most opportunity to become acquainted with this remarkable people. He did not publish anything in connection
[113] with this, however. Some scattered notes are to be found in his first travel report of 1863 and in the work O Selvagem (Rio de Janeiro, 1874).

/6/ In 1879 the engineer Moraes Jardim investigated the navigable stretch of the Araguaia from Leopoldina to Santa Maria. Appended to his report (1) is a description of the Karayahi villages

[113]

1. O rio Araguaya, relatorio de sua exploração /The Araguaia River, an Account of Its Exploration/. Rio de Janeiro, 1880.

written by his companion, Dr. Spinola, which is, on the whole, correct.

Also the travel account of the former president of Goyaz, Dr. Joaquim Leite Moraes (1882), contains some interesting material
[126] about the Karaya. The first fairly complete collection of ethnological objects was made by this traveler on his way to São Paulo. It is now scattered, but I succeeded in acquiring for the Royal Museum two of the best pieces from the owner, the war clubs of the well-known Sambioa chiefs, Roco and Ambura.

Territorial Distribution

131 Whereas until a few years ago only the Karaya on the Araguaia
101 were known, the existence of other hordes of the same nation on the right bank of the middle and lower Xingu was proved by the first Xingu expedition.

/13 cont./

231 825 Domestic animals. In a description of the Indian house its animal fellow-lodgers must not be passed over. A genuine Indian still-life is inconceivable without them. The naïve joy of primitive man in animals and their behavior is expressed in his care for them. He considers the animal as [181] [538] his equal. The feeling of solidarity, indeed, of relationship with the animal world, which expresses itself in tribal tales and a rich treasury of animal fables, is a principal characteristic trait of the Indian national-spirit. This at the same time explains the often stressed contradiction that the savage Indian, in spite of his astonishing ability to tame the wild, timid animals of his country, has never brought this to the actual breeding of domestic animals in our sense. The animals are captured young and reared, but only to please themselves, for entertainment, out of joy in associating with them, not in order to make them useful. Therefore they 235 are not mated. Even the domestic chicken, which the 171 Araguaia tribes have had for a long time in a domesticated [262] state and which multiplies in great numbers, is not, as a member of the household, /14/ used for food, nor are its [439] eggs (1). In recent times, however, it serves as a trade item

● [13]

1. Im Thurn, Among the Indians of Guyana /Guiana/, p. 265, reports the same thing.

in the trade with the commercial travelers, who sell the poultry in the first settlements of the province of Pará at a great profit.

231 Of the imported domestic animals, dogs and cats are already widespread. On the other hand, the pig is absent, but, in contrast, it is raised and traded by preference by the Kayapo tribes.

235 825 A large Šambioa village is always at the same time a kind of menagerie. The bird kingdom is most noticeable. The largest and most colorful birds are made use of, at least insofar as they must give up their feathers for feather ornaments.

/19 cont./

411 Of the three specimens the largest has a total length of 72.5 centimeters, of which 14.5 make up the handle (Pl. VI /see p. 108/, 6). Moreover, there is a children's throwing board 38.5 centimeters long.

[824] The arrows thrown (kâura) are 150-180 centimeters long, unfeathered cane pieces made of uba (Gynerium saccharoides) with inserted, 12-20 centimeter long end-knobs of palm wood, which are covered with a thick layer of wax. Thus they should be considered only as sporting equipment. That tradition still knows them as weapons, however, is shown by the legend given on p. 85 (Pl. VI /see p. 108/, 7).

393 Ceramics. The art of making pots, practiced exclusively by the women, is not especially developed. Although the technique leaves little to be desired, the forms are rather simple.

[517] An artistic desire to reproduce natural objects, animal shapes, etc., as among the Xingu tribes, is not expressed in them. Everything is reckoned more in terms of the practical.

As almost everywhere in South America, the vessels are made without a wheel by putting rolls of clay over one other circularly or spirally. By patting with the dampened hand and continuous smoothing with pieces of bone and mussel shell, the pot finally reaches the desired shape and strength.

● [113] According to Couto Magelhães (Archiv. do museu nac. Rio, p. 77) the ash of certain vines is mixed with the clay; their silica content makes it more resistant.

According to further information from the above observer, the firing of the pots is done, after superficial drying, in a peculiar manner. A hole is made in the side of an earth termite nest, and it is heated. The vessel is put in, and under it there is made a second opening communicating with the first one, with a fire maintained in it. A third opening at the top serves as a chimney.

415 The collection shows the most important, but not the largest types of vessels that occur (Fig. 5 /see p. 38/).

/27 cont./

582 4. The marriage of Karaya women to foreigners is permitted only when the latter allow themselves to be adopted into the tribe and take up permanent residence in the village concerned, a case which in Castelnau's time was not at all rare, but could hardly occur today.

593 Although the husband is naturally in charge as head of the
562 family, the position of the wife is a completely honorable one. There is no trace of the degradation of women into beasts of burden, as has been falsely imputed for all Indians by analogy with the North American tribes. Certain tasks, to be sure, are performed exclusively by the women and they are tireless in fulfilling their manifold duties. The man, too, however, has his share to perform. His wife is his complete equal; he does nothing of importance without her advice. Even the chief shares his honors with his wife. Mistreatment of women is unheard of.

595 Monogamy is the usual thing. The husband, however, not uncommonly finds it necessary to take a second wife when the
[582] first one becomes too old. This is conditioned by the peculiar
[971] custom, widespread, it seems, among all South American tribes (2), that the young men court older women and the old

[113] 2. Cf. Im Thurn, op. cit., p. 223.

men younger ones. Perhaps the relatively small number of children can be traced to this.

847 Artificial abortion occurs, but only on the demand of the husband. It is brought about by pressing the uterus together with the hands and is said to cause death not uncommonly.

586 If married people do not get along, the husband is allowed
587 to trade off his wife for that of another. Anyone who repudiates his wife cannot marry again, but is allowed to have a housekeeper.

684 The husband himself punishes an adulterous wife by a beating or burning her with glowing wood. Sometimes (3) the guilty one

[113] 3. Couto Magelhães, Selvagem, p. 116

is said to be even burned to death.

/27 cont./

684 Adultery on the part of the husband is avenged by the closest relatives of the wife.

Everywhere in the social order of the Karaya the endeavor to preserve the peace of family life from any disturbance is prominent. The young people are for that reason kept under strict 836 discipline. Virginity is highly prized and protected (4):
837

● [113]

4. Couto Magelhães, Peterm. Mitth., 1876, p. 222.

extramarital intercourse between the sexes is punished with strict 848 penalties and under certain conditions with death. Children originating from such relationships are not, as among other primitive peoples, likewise killed, however, but rather are turned over to the chief's care, like other orphans.

589 /28/ Single persons, distinguished externally from the married [291] ones by the above-mentioned cotton bands, are not obliged to [736] support themselves, but rather are supported by the community. [591] Bachelors and widowers live together in a special hut and take part in hunting expeditions only when they please. Likewise, unmarried and widowed women are excused from supporting themselves. They live in the house of one of their nearest relatives.

589 According to a communication from Couto Magelhães, the 736 latter seem to have some freedom in intercourse with unmarried [834] men. "There are in the Karaya villages men destined to be viri viduarum /men deprived of a wife/. These people have no other occupation, they are supported by the tribe and do not, like the others, undergo the hardships of long travels and raids. To my remark that it did not seem right to me that the community take on the support of these people, Chief Koinama replied that the peace which the families enjoyed because of this far outweighed the effort spent on their support." (Selvagem, p. 116.)

836 For the rest, the unmarried men who wish to turn to the 925 female sex are dependent on intercourse with the captured Kayapo [539] women kept in half-slavery, of which among the Sambioa every village shelters at least a few. They are considered common

/28 cont./

also hold for the relationships prevailing among the Karaya.

The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

2. Post, Stud. z. Entw. d. Familienrechts /Essay on the Development of Family Law/, p. 83.

and is tilled in common. Hunting and fishing expeditions are also undertaken in common, and the yield in booty, field produce, etc. divided among the families. The chief supervises all of these communal activities and achievements. He is supported by the community; the property of all tribal members belongs to him (3). On the other hand, it is his duty to adopt

3. Couto Magelhães, Peterm. Mitth., 1876, p. 121.

orphaned children, particularly the sons of those slain in war. The personal qualities to which he owes his office today are less prowess in war /29/ than the skill, experience, and linguistic knowledge required to deal with the Whites. Thus, even prisoners of war adopted into the tribe who distinguish themselves at this can achieve the position.

The chief organizes the war and hunting expeditions; he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

His effectiveness in the administration of justice is important. In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

/iii/ Foreword

121 [122] In the year 1908, under the auspices of the city of Leipzig, I undertook an ethnographic research expedition into central Brazil, the purpose of which was the scientific investigation, with the most modern methods and instruments, of the Indian tribes visited, as well as the salvaging of visible examples of their cultural life for the Leipzig Museum für Völkerkunde. Its [101] goal was the region of the middle Araguaya /Araguaia/, between the 15th and 9th degrees, southern latitude, with the Indian tribes of the Karajá /Caraja/, Šavajé /Javahe/, Tapirapé, and Kayapó /Cayapo/.

114 The expedition set out on 29 January 1908 and returned to Leipzig on 7 February 1909. The program was, by and large, carried out; only the proposed advance to the west had to be cut short because of insurmountable geographical difficulties.

126 Abundant material in the form of observations of all kinds, photographs and phonographic recordings, sketchbook drawings, etc. was brought back. The ethnographic collection, containing more than 1,100 specimens, has been handed over to the Museum ● 113 für Völkerkunde zu Leipzig. Of my findings I have published up 126 to now only reproductions of the dance masks of the Karajá Indians, in connection with a description of the use of masks by this tribe (in the Jahrbuch des Museums für Völkerkunde zu Leipzig, Volume 3, Leipzig, 1910), as well as a study of the art of the Karajá Indians (in the Bässler-Archiv, Vol. 2, No. 1, Berlin, 1911), in which the material collected by me on the artistic activities of the Indians in the plastic arts and drawing was reproduced.

128 All the rest of the material is now to be presented to the public here.

As a first part, and before the actual results, I am giving a report on the expedition /the first part is omitted in the translation/. I regard this as very important; for the findings of the expedition can be properly evaluated only if one knows how they were obtained, in other words, the conditions under which the studies were made. Thus, the travel report gives the external course

/171/

Second Part

Scientific Findings

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/173/ Historical Review

175 The first one about whom we have reports that he visited the Araguaya /Araguaia/ region is Capitão Diogo Pinto de Gaia, who traveled up the river from Pará to the southern tip of Bananal in the year 1720. He is supposed to have seen all of Bananal Island on this occasion (1).

[113]

1. Moraes Jardim, o Rio Araguaya /The Araguaia River/, foreword; Ehrenreich, "Beiträge zur Geographie /Contributions to Geography/," II, p. 149.

We find the first mention of the Karajá in the report about the journey of the Paulista Antonio Pires de Campos, which must have taken place between the years 1718 and 1746. Pires Campos traveled with his father from Cuyaba down the Rio das Mortes in a boat, then traveled northward on the Araguaya as far as the cachoeira /cataract/ of Itaboca, from the litoral mountains of which they saw in the west the mountains of the Araes, where gold was said to be found in beech leaves. On the return journey, above the confluence of the Paraupebas (2), they met many

2. The Tocantins, according to Rev. trim. 37, p. 263, note 19.

Indians (Apinages? /Apinaye/), visited the Martirios, and from there had a rough trip to the Ilha dos Carajás (3). Across the

[104]

3. The tribal names are given here in the form used by the respective authors.

/173 cont./

C 175 Rio das Mortes they returned by land to Cuyàba. By the Carajás, mentioned here for the first time, it appears that the Šambioá /Shambioa/ were meant (4). Fonseca, in his report dated 1775,

C [113]

> 4. Roteiro, que deu o capitão-Mor Antonio Pires de Campos ao capitão-Mor Luiz Rodriguez Villares, procurador do povo da Villa Real do Senhor Bom Jesus de Cuyabá, para o descobrimento de grandes haveres para as aldêas dos gentios Araés. /Logbook that Capitão-Mor Antonio Pires de Campos gave to Capitão-Mor Luiz Rodriguez Villares, procurator of the people of the royal town of Senhor Bom Jesus de Cuyabá, for the discovery of large amounts of goods in the villages of the pagan Araés./ Rev. trim. 38, pp. 140-144.

mentions a journey of Antonio Pires de Campos, which is perhaps identical with the one spoken of here. It took place some 20 C [177] years before 1775. Pires reached the Carajás; the relations seemed amicable to begin with, until Pires carried out an attack on the main village. In the blood bath many Indians, even children, were murdered, and many were led away as slaves to serve as workers on the fazendas (5).

> 5. Rev. trim. 8 (1846, 2nd edition, 1867), pp. 377-378.

Even before 1748, João de Godoy Pinto da Silveira undertook a slave hunt into the territories of the southern Kayapó T [177] /Cayapo/, but he had no success. He brought back only a hundred Tapirapé (first mention of this tribe?), who, however, all died (6).

> 6. Rev. trim. 12, p. 448; 37, p. 262, note 8.

/174/

175 In 1772 José Machado undertook a military expedition by
177 land from Trahiras to the Araguaya; he succeeded in establishing amicable relations with the Carajás, but otherwise his expedition was without success (7).

7. Rev. trim. 12, p. 457; 37, p. 362, note 84.

In 1773 José Pinto da Fonseca succeeded, as the first, in remaining in peaceable contact with the Karajá for a longer time. His large military expedition seems to have come to the Araguaya by land. At a place that he called Corôa, he met
[131] the Carajás Indians (the Karajá proper). The place seems to have been located on the eastern arm of the Araguaya, approximately in the center of the lengthwise extension of Bananal Island. He succeeded in establishing amicable relations with the Karajá. Later, the Javaês /Javahe/ (first mention of this tribe) from Bananal Island, which he called Ilha de Santa Anna,
[648] came on a visit. After an initial military expedition against the hostile Chavantes, a protective alliance was concluded with the Carajás. The report ends with a reference to undertaking a second expedition against the Chavantes. More did not become known. He had heard of the Tapirapés with whom the Carajás
[114] live in peace. In this report, Fonseca gives the first cultural description of the Karajá; in the following I have often referred to his good observations, still pertinent today (8).

● [113] 8. Copia da carta, que o alferes José Pinto da Fonseca escreveu ao Exm. General de Goyazes, dando-lhe conta do descobrimento de duas nações de indios, dirigida do sitio onde portou. 2. Agosto 1775. /Copy of the letter that the alferes José Pinto da Fonseca wrote to the Exm. General de Goyazes, giving him an account of the discovery of the two parties of Indians, addressed from the place at which he arrived. 2 August 1775./ Rev. trim. 8 (1846, 2nd edition, 1867), pp. 376-390.

/175 cont./

175 There now followed a series of expeditions, the purpose of which was to make navigation on the Araguaya possible, above all, therefore, to establish communication between Goyaz and Pará.

In 1792-93 Thomaz de Souza Villa Real undertook the first journey down the Araguaya, from Goyaz to Pará by way of the eastern arm of Bananal, at the expense of a number of [131] traders interested in shipping. He gives information about the Carajás (the Šambioá are meant) and the Pinagés; he also met a few Carajás (probably Karajá proper, just below the north end of Bananal Island (13).

[113] 13. Viagem de Thomaz de Souza Villa Real pelos rios Tocantins, Araguaya e Vermelho: accompanhada de importantes documentos officiaes relativos á mesma navegação. /Voyage of Thomaz de Souza Villa Real by way of the Tocantins, Araguaia, and Vermelho rivers; accompanied by important official documents concerning the same navigation./

[361] In 1793 he traveled up the Tocantins and Araguaya as far as the lowest village of the Šambiaó (called Carajás by him). He also mentions the Carajahi (first mention of this name) and Tapirasse (13) /see footnote 13 above/.

These expeditions resulted in a little boat traffic on the Araguaya; a place on the Rio Vermelho or on the Rio de Peixe served as harbor for Goyaz. Difficulty was caused by the fact that only few boatmen were available for such journeys, and there was a lack of points where fresh provisions could be obtained along the way.

Further expeditions followed. In 1800, the new governor of Goyaz, João Manoel de Menezes, traveled from Pará up the

/176 cont./

175 [113] In 1812 Padre Luiz Antonio da Silva e Souza wrote his work: Memoria sobre o descobrimento, governo, população, e cousas mais notaveis da capitania de Goyaz /Memoir on the discovery, government, population, and other notable things about the province of Goiás/, in which he gives good historical data about all the journeys of exploration since the discovery of the province (18).

18. Rev. trim. 12 (2nd series, 5), 1849, pp. 429-510.

[113] In the second large work: Chorographia historica da Provincia de Goyaz /Historical Chorography of the Province of Goiás/, 1842, Raymundo José da Cunha Mattos studied old documents and brought out a great deal of information about the Indians; however, he occasionally combines and thus confuses the ethnic picture. According to him, the Carajás live in a village on the Furo do Bananal and in three villages in the cataract region of the river (identical with our present-day Sambioá villages); they prevent passage through the Furo. The Carajahís live on the left bank of the Araguaya and occasionally appear on Bananal. The Javaés on Bananal are almost extinct; the Xambiuás live on Bananal and then again on the river shore, and they prevent passage through the west arm of the Araguaya. He also mentions that the Tapirapés occasionally visited Bananal Island (19).

175 101 131 [361]

19. Rev. trim. 37 and 38.

175 It is only Castelnau, in the year 1844, who again brings more clarity. This French explorer traveled from Goyaz to the Rio de Peixe, embarked here, traveled down this river to where it empties into the Araguaya, traveled down the Araguaya through the eastern arm of Bananal, reached the entrance into the Tocantins, and, traveling up this river, returned to Goyaz. Along

/176 cont./

175 [131] the Araguaya he met only the Chambioá, of whose cultural possessions he made a collection, which, however, was lost in a shipwreck on the Tocantins. He was the first to describe the use of masks by these Indians. He, too, reports only hearsay about the Carajás, Carajahís, Javahais, and Tapirapés (20).

Along

[113]

20. F. de Castelnau, Expedition dans les parties centrales de l'Amerique du Sud /Expedition into the Central Parts of South America/, 1843-47. Paris, 1850, Vols. 1 and 2. The same, Vue et scenes /Survey and scenes/. Paris, 1853.

We owe complete clarity, however, to the expedition of Dr. Rufino Theotonio Segurado, who traveled upstream from Pará [101] in 1846/47. He first visited the Chambioás, who, he said, were a tribe of the Carajás, then tried to travel up the eastern arm of Bananal, but was obliged to give up the plan because the river was too shallow, then traveled up the western arm of the Araguaya, as the first explorer, and visited the Carajás Indians living here. He extended his trip as far as the Rio Vermelho on which he traveled upstream for eleven days, in order to reach Goyaz then by land. To him we therefore owe the first more exact information about the dwelling sites of the Karajá (21).

[115]

21. Viagem de Goyaz ao Pará em 1846 e 1847, Roteiro do Dr. Rufino Theotonio Segurado /Voyage from Goiás to Pará in 1846 and 1847, Logbook of Dr. Rufino Theotonio Segurado./ Rev. trim. 10 (2nd series, Vol. 3), pp. 178-212.

/177/ I unfortunately have not been able to find the report of Dr. Eduardo Olympio Machado from the year 1850, which Moraes Jardim mentions in the introduction of his work, O Rio Araguaya.

/177 cont./

175 At the same time the Presidio de Santa Izabel (now Capoeira de Santa Izabel Velha) existed on Bananal Island: it was later transferred to near the mouth of the Rio das Mortes (Santa Izabel do Morro, now Karajá cemetery), but then given up (22).

22. Moraes Jardim, O Rio Araguaya, foreword.

We owe the first brief, more recent ethnographic description of the Karajá to Dr. Couto de Magalhães, who in 1863 traveled down the Rio Vermelho, founded the town of São José, and visited the subsequently abandoned Aldea da Estiva, one league north of Salinas, in which Chavantés and Carajás lived (23).

● [113] 23. Viagem ao Araguaya /Voyage to the Araguaia/. Goyaz, 1863, pp. 124 ff.

[101] [16] [36] [131] In another work (24) he reports that the Chambioás, Carajás,

24. Dr. C. Magalhães, Região e raças selvagens do Brasil /The Country and Savage Races of Brazil/. Rio de Janeiro, 1874.

[113]

Carajahís, and Javaés form a nation and live, 7-8000 souls strong, in 70-80 villages along the Rio Araguaya from Furo to Intaipabas.

[648] The same, in 1871, founded the settlement of Dumbasinho with the Collegio Izabel, two leagues below Leopoldina on the west bank (Leopoldina was founded in 1852), for the purpose of training and educating young Indians (Karajá, Kayapó, and Tapirapé) as colonists. The Collegio was given up at the beginning of the nineties.

175 114 The next detailed report about the Carajás was furnished by Dr. Spinola, who in 1879 accompanied Moraes Jardim on his Araguaya journey from Leopoldina to Santa Maria, which was undertaken for the purpose of making a map of the river. His

/177 cont./
remarks prove to be correct for the most part, except for those on religion (25).

25. O Rio Araguaya. Relatorio da sua exploração pelo Major d'Engenheiros Joaquim R. de Moraes Jardim, precedido de um resumo historico sobre sua navegação pelo Tenente-Coronel d'Engenheiros Jeronimo R. de Moraes Jardim e seguido de um estudo sobre os Indios, que habitam suos margens pelo Dr. Aristides de Souza Spinola, presidente de Goyaz. /The Araguaia River. An account of its exploration by Major d'Engenheiros Joaquim R. de Moraes Jardim, preceded by a historical summary on its navigation by Tenente-Coronel d'Engenheiros Jeronimo R. de Moraes Jardim and followed by a study of the Indians who live on its banks by Dr. Aristides de Souza Spinola, president of Goiás. / Rio de Janeiro, 1880.

The report about the journey of Dr. Joaquim Leite Moraes, which appeared in 1892 in Goyaz, was unfortunately not available to me.

The most detailed information was brought back by Dr. Paul Ehrenreich, who in 1888, in connection with the second German Xingu-Expedition, traveled from Goyaz down the Araguaya to Pará. He navigated the upper part of the river, free of cataracts, in a steamer, so that of the Karajá, for whom he uses the name Carayahi, he was able to obtain only a fleeting impression, which, however, was fundamentally deepened through the statements, worthy of thanks, of the old Karajá chief accompanying him, Pedro Manco. He was able to study in greater detail the Šambioá, whose territory he traveled through in a rowboat. Of the Yavahe and Tapirapé he reports only hearsay. His /178/ ethnographic collection, which is often referred to in the following, is in the Berlin Museum für Völkerkunde (26).

26. He published the following works about his

/178 cont./

175
[113]

26. (cont.)
journey: 1. "Beiträge zur Geographie Zentralbrasiliens /Contributions to the Geography of Central Brazil/," in: Zeitschrift der Gesellschaft für Erdkunde zu Berlin, Vol. 26, pp. 167 to 190; Vol. 27, pp. 121-152. 2. "Südamerikanische Stromfahrten /South American River Journeys/," in Globus, Vol. 62 (1892). 3. Beiträge zur Völkerkunde Brasiliens /Contributions to the Ethnology of Brazil/. Veröffentlichungen aus dem königlichen Museum für Völkerkunde /Publications of the Royal Museum of Ethnology/, Vol. 2, Nos. 1 and 2. Berlin, Spemann, 1891. 4. Anthropologische Studien über die Urbewohner Brasiliens /Anthropological Studies of the Brazilian Aborigines/. Brunswick, 1897.

We owe the next brief report to Dr. A. Cavalcanti, who, in connection with the explorations for the establishment of a new capital city for Brazil, navigated the Araguaya from Leopoldina to Santa Maria and visited the Carajahí on this occasion (27).

[113]

27. Commissão de Estudos da Nova Capital da União /Commission for Studies on the New Capital of the Union/. Rio, 1896. Relatorio do Dr. A. Cavalcanti /Account by Dr. A. Cavalcanti/.

During the rainy season of 1896/97, the French explorer Coudreau traveled on the Araguaya from Pará to the mouth of the Rio Tapirapé. He visited the Chambioá and Carajás; he also traveled a short stretch on the Rio Tapirapé. His statements, however, are not very accurate and tend to confuse completely the entire picture, especially on the Tapirapé (28).

[114]

[113]

28. Voyage au Tocantins-Araguaya. Paris, 1897.

127 /180 cont./ For comparison I used Ehrenreich, Anthropologische
113 Studien über die Urbewohner Brasiliens /Anthropological Studies of the Brazilian Aborigines/, Brunswick, 1897.

141 Height. Ehrenreich gives (p. 108) the average body height of the men of the Carayahí as 168.2, of the women as 152.8 centimeters; thus, according to his measurements, the women are significantly (15.4 centimeters) smaller than the men. In gen-
[114] eral this proportion is correct, but there are considerable individual deviations.

141 The southern horde on the whole seems to be taller than the
142 northern horde; this is probably attributable to the admixture of Savajé blood, for the Savajé are distinguished from the Karajá by their greater height. In the southern horde there were many men who were as tall as I and a few who were taller (I measured 167 centimeters barefoot), but the tallest probably did not exceed 170 centimeters. For the southern horde one may probably assume 166 centimeters to be the average. The women of the southern horde were also in part quite tall, but in general they remained behind the men in the same proportion as in the northern horde.

Among the latter there was no one who exceeded me in height, and only a few who equaled me, and such tall figures were very rare (Pl. 37, Ill. 1). The great majority of the men were considerably shorter than I; they might be 160-162 centimeters tall on the average. Their height varies by half a head. The women are considerably smaller; /Pl. 36 appears here/ /181/ they remain about half a head behind the men; thus Ehrenreich's average could be assumed for them (Pl. 17).

Besides this, however, there are elements of the population which one must definitely call short. One should compare the two small youths in Illustration 1, Plate 37, who are a full head shorter than the tallest ones (these are about 165 centimeters tall), so that they approach Pygmy measurements (140-145 centimeters). The same is true for two other youths on Plate 44, Illustration 1. Most striking is the appearance of the dwarf woman on Plate 17, who reaches just to the shoulders of the man standing next to her, who is about 164 centimeters tall. I often encountered such small, but fully grown persons in the north horde (compare also the Savajé), whereas it was not

[Text continues on p. 48]

/186 cont./

173 At any rate, it shows that the Xingu Karajá are brought into
[101] closer relationship with the Šambioá than with the Karajá; in view of the geographical conditions and the above statements about the club handles, probably an acceptable opinion.

171 In the source region of the Xingu, the second German Xingu-
[126] expedition heard about an Arumá tribe. Objects from this tribe,
[101] which were acquired among other tribes, show the same middle position between Karajá and Kayapó culture (2). They therefore

2. The four arrows, Berlin 3874 a-d, have, in part, been given new shafts with Bakairí /Baeairi/ feathering; the old shafts, however, show traces of a feathering which is very similar to that of the Karajá, and the points are the same, except for one of the Karajá arrows. The grooved front end of a club (Berlin 2990) could have come from the Karajá or from the Kayapó.

belong to the same ethnographic /187/ province as the Karajá. Now Meyer (1) calls the Arumá Caribs (Bakairí-Apiaká

• [113]

1. Cf. Meyer, Zeitschrift f. Ethnol., Berlin, Vol. 30, 1898, p. 258.

173 /Bacairi-Apiaca/). Perhaps the cultural change in the direction of the Bakairí goes back to the influence of the Šavajé. According to statements of the Karajá, the Šavajé split up about 20-30 years ago at the place called Barreira de Santa Izabel Velha, one part continued to live on Bananal, the other moved west across the Araguaya and has since then disappeared. Perhaps this part of the Šavajé went southwest to the Xingu and affected the cultures there in the manner indicated.

101 Of the above-named three tribes, I studied the Šavajé briefly, the Karajá during a lengthy stay.

/187 cont./

101 The Karajá proper (2). They call themselves: kărăjă̆,

2. As explained above, I mean by Karajá the Indians called Carayahĭ by Ehrenreich. In accordance with the rather sharp J sound, which was often pronounced like dj, I was obliged to change the spelling to Karajá.

[104]

kărădjă̆, or krădjă̆. In addition, ĭnă̆ and ĭnaũlă̆ were given as designations for themselves. They are called Karayá by the Brazilians. Among the Šavajé, according to their own statement, they are called šŭšomădŏ or bĕrĕhŏkŭwăndŭ, among the 131 Cheréente wărăšŭtŏrŏ. They inhabit the middle course of the [439] Araguaya, at present from 15° 15' to 10° 12' south latitude; their boundaries are thus the mouth of the Rio Vermelho in the south, a place between the north end of Bananal Island and Santa Anna in the north; only occasionally do they undertake trade voyages to Santa Maria and Conceição. In general they [648] are confined to the banks of the river and its immediate hinterland, and they inhabit both shores equally; today, at any rate, there can no longer be any talk of the habit of avoiding the 484 west bank out of fear of enemies (3). They also extend their [437]

3. Moraes Jardim, O Rio Araguaya; [113] Ehrenreich, "Südamerikanische Stromfahrten," p. 38.

fishing and trading expeditions over large stretches on either side. In the east they visit the Šavajé in the interior of Bananal, but avoid going there in small numbers. In the west they navigate [361] the large tributaries. In the Rio das Mortes, 15 leagues above the mouth, there is supposed to be a small Karajá village; they allegedly do not go farther upstream here. They travel [225] up the Rio Cristallino for a stretch to fish for turtles. On the 131 Rio Tapirapé they go just below the waterfall; a tree with two bullet-tracks, a fire area, and the remains of utensils mark the boundary here against the Tapirapé Indians.

/192 cont./

167 In any case this summary shows that the south horde owes its
648 origin first of all probably to the establishment of the aldeamendos
[199] at Carretão and Salinas. The Indians settled there and the contact with civilization provided by it (iron tools, liquor, tobacco) soon attracted more, and this influx continued even after the aldeamendos were given up.

166 Even today this southern migration is continuing; this can be
361 definitely proved by my observations. Let us consider first the shifts within the two hordes during the summer of 1908.

In the case of the north horde I met 13 occupied villages with 71 houses on my journey downstream, and in addition 14 deserted village sites with about 40 houses and four migratory villages, two of which were traveling north, two south. On the upstream journey the situation was as follows: there were 13 inhabited villages with 63 houses. The difference in comparison with the villages of the downstream trip lay in the fact that two villages had been given up, two were newly founded, and five had been moved. Four villages were migrating, three to the north and one to the south. There were still ten abandoned village sites with about 25 houses.

If we take the Rio Tapirapé as the point of separation, there were: /Plates 39 and 40 appear here/

/193/

	below:	above:
on the downstream trip...	6 villages, 1 migratory village.	7 villages, 3 migratory villages,
on the upstream trip...	4 (1) villages, 3 migratory villages,	9 villages, 1 migratory village.

• [113]

1. In March 1909 Kissenberth came across these same four villages, as well as one migratory village, below the Tapirapé. Zeitschrift für Ethnologie, 1909, Vol. 41, p. 967.

[Text continues on p. 70]

/194 cont./

342 I myself did not see the rainy-season huts. In October /195/ (beginning of the rainy season) the Karajá occupied, on the sand-banks, a hut form differing from the dry-season type; according to their statements, they build their houses on the high banks from November to March in the same way as this transitional type. The chief difference in contrast to the dry-season house is that the two open narrow sides are each closed off by a round structure projecting out about one meter, in each of which a small opening permits entrance (Pl. 40, Ill. 1). The manner in which the round structures are built is shown in Ill. 2 of Plate 40. They are covered in the same way as the rest of the house. Apparently they serve to prevent rain from entering from the side.

[335] By far the majority of these closed huts showed a second difference: they were once again as long; the framework thus consisted of six arches (1). The long houses, /Ill. 18 appears here/

[113] 1. Such long huts with a low entrance on the front side are already mentioned by Villa Souza Real in 1792 from among the Šambioá. Rev. trim., Vol. 11, p. 430.

closed on both sides, naturally afford far greater protection from rain and at the same time to a greater number of persons than, say, two short huts (Pl. 32, Ill. 1).

The entrances are fashioned differently: at the beginning and end of the rainy season, only two-thirds of the rounding is covered on the side, and the last third is left free as an entrance (Pl. 39); at the time of the heavy rains, however, the entire rounding is covered, except for a low entrance in the center (Pl. 32, Ill. 2). In the transition periods all possible variations occur: short house with a round structure, long house open on both sides, etc.

342 184 177 In the southernmost villages, near Schischá and São José, there were houses which deviated considerably from this method of construction; they represented a mixed type from the building method of the Šavajé and Brazilians. They look very rancho-like.

[335] The side walls are formed by three vertical posts about one meter

/211 cont./

303 are tossed in until there is no longer any liquid oil. For use, a
[302] tuft is pulled out, squeezed out between the hands, and the oil is rubbed into the hair, on the skin of the body, mixed with pigments, etc. The tuft is again tossed into the gourd vessel.

302 b) Body hair. The beard growth is little developed. When a
[142] small hair appears, it is plucked out. Cheek and chin hair allegedly does not grow at all among them; some, however, have short, faint /212/ mustache hairs. Since they find them ugly, however (they compared our mustaches with the long barbs of the
[535] pirarara), they pluck them out. On the other hand, they are supposed to wear artificial beards of human hair in the cascudo dance, according to their statements. The mustache-like beard is placed between the lower lip and the chin, pulled up toward the ears, and fastened in back of the head with strings (1).

●[113]

1. See Jahrbuch des Museums für Völkerkunde zu Leipzig, Vol. 3, 1910, p. 114.

Eye hair. Eyebrows and lashes are removed, and, to be sure, pulled out with the fingers. For this purpose, the fingers are first dipped in ashes, probably so that they will not slip off the smooth hair. This plucking is said to be very painful; it is undertaken even in the case of small children and repeated when the hair has grown in again. As a reason for it they could only say that they did not want this hair to grow. Why they do not want this, they could not explain.

142 The rest of the body hair is usually only slightly developed.
302 The fine hairs of the skin were scarcely to be seen. Underarm hair, too, was only slightly developed; its removal is left to the discretion of the individual. The pubic hair was heavily developed; it was not removed, as far as I could see, at least among the men.

302 c) Body painting. For body painting, red, black, and white color is used.

/255 cont./

261 263 that the women usually refused salted food. Instead, however, they all ate whole handfuls of sand. Charcoal and ashes are also eaten, but all this is supposed to be very constipating. They are also said to make little pellets of clay which are eaten; the eating of them is supposed to cause jaundice.

D. Eating.

264 Eating utensils are very few in number. Roasted things, as well as boiled fish, are eaten with the fingers; mush, etc. are spooned out of the large cooking dish or out of small eating dishes.

415 Halved gourds are used as such and are generally decorated on the outside with carved decorations (Ill. 94). Shallow clay bowls are also customary (Ill. 95). I did not see oval clay bowls with a partition (Berlin 3866) or round and elliptical clay plates (Berlin 3863-3865), as described by Ehrenreich. Only in Schischá were tall clay dishes with a red border decoration made (1), evidently

[127] [53]

1. See also my article on "Die Kunst der Karaja-Indianer /The Art of the Karaja Indians/," in the Bässler-Archiv, Vol. 2, No. 1, 1911.

[13]

412 under Brazilian influence (Ill. 96). Mussel shells serve as spoons, and, to be sure, the three types kădālă (Plate 55, Ill. 5a), kădālă liŏlé (Ill. 5b), and wălăbŏkădālă (Ill. 5c); also small half-gourds isă liŏlé, kăisŏ, ŭălŭ, which are generally decorated with pyrography and exhibit various shapes (Ills. 97, 98). I did not come across anywhere the spoons (katară) of wood (Berlin 3934, 35) and clay (Berlin 3870) mentioned by Ehrenreich.

/256/ To crack open the roasted palm nuts striking stones are used. Rather heavy blows are required to split the shells of the nuts. Flat stones serve as a base; as beaters, fist-sized round ones of quartz, ground conical stones, or old stone axes. All these stones come from the regions north of the Tapirapé mouth. For all striking stones the name mămă (stone) was given. Ill. 99 a-c

/261 cont./

7. Weapons for War, Hunting, Fishing.

128 In order not to disrupt the survey of the manifold forms of these implements by arranging them subordinately into individual groups according to use, I shall discuss them together here. This has already been referred to above under hunting and fishing. A brief survey of the distribution according to purpose might come first.

411 Clubs, as well as bows and arrows with bamboo blade points, serve as weapons of war. Lances and bows and arrows with wooden points and with bamboo blade points serve for hunting. For fishing, bows and arrows with small bone points added on are used exclusively. Sport is practiced with bows and arrows and the throwing board with arrows. Other, perhaps previously customary weapons are the pellet-bow /Kugelbogen/, the sling (?), the boomerang (?). Thus, bows and arrows play the chief role. Everything else is far behind them.

/262/ Bow [w(ă)s(ĭ)ūhădĕ] and arrow (ūŏhŭ) are usually made by each one for himself. They are always taken along on boat trips, and, indeed, the most diverse kinds of arrows (war, hunting, and fishing arrows) are taken along.

For shooting, the bow is held vertically (Pl. 56, Ill. 1). The arrow rests on the bow between it and the second finger of the left hand, on the bowstring between the first and second fingers of the right hand, while the rest of the fingers draw the bowstring back. In the stretching, the arrow is drawn against the shoulder.

411 526 Shooting from the feet is done as a sport. I did not observe it myself; it was described to me as follows. The men lie on the ground and stretch their feet up close together. The bow lies across the soles of the feet; the bowstring is drawn with the hands toward the chest. Thus they shoot upward. The bow, of course, likewise flies off their feet; the recoiling bowstring is said to cause sharp pain in the feet (1).

[191 013]

1. In this connection cf. the same custom among

/262 cont./

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1. (cont.)
the Indians near Rio de Janeiro, in Debret, Voyage pittoresque et historique du Brésil /Picturesque and historical journey to Brazil/, Vol. 1, Paris, 1836, Plate 5.

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868

Boys learn how to shoot arrows at an early age; I saw boys three to four years old handling small weapons. These weapons (see under "Toys" /see pp. 241 ff./) serve for practice in shooting. First they shoot toward a fixed goal, a soft, cylindrically shaped root about 30 centimeters high and ten centimeters thick, which is set in the sand (Ill. 109). Later the father proceeds to instruction with the movable target. The father rolls a bast ring along on the ground. The boy stands about ten meters away from the father and shoots from ever greater distances into the moving ring. The arrow must remain hanging in the bast. A little boy four years old succeeded in doing this on the third shot at a distance of two meters. This bast ring [(wă)s̆ĭŏl̆ōl̆ŏ̰] is a ring-shaped bast pad three and a half centimeters thick and 18 1/2 centimeters in diameter, which is tightly wound with bast (Pl. 56, Ill. 2). Ehrenreich (Berlin 3960) designates it erroneously as a ring for carrying objects on the head, a practice which is not customary among the Karajá Indians. Later comes shooting at a flying target, with green gourds thrown into the air. Thus, the boys learn to shoot the bow at an early age and in general achieve great accuracy. There were Indians who made almost no missed shots while fishing; there were others, however, who were less skilled.

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[438]
[439]

The bow consists of palm wood. This wood (ŏ̰lōtŏ̰, wŏ̰ālūŏ̰) allegedly grows only in the Tapirapé region. In any case, the Indians of the south horde, according to their unanimous testimony, obtain their bows or the material for them from the Karajá of the north horde or from the Tapirapé themselves. As a result, I was able to acquire bows only in the north horde; they were precious possessions in the south horde.

The bow is round, often slightly flattened on the front side, tapers /263/ /Ills. 109-112 appear here/ /264/ toward both ends,

[TEXT CONTINUES ON P. 182]

/272 cont./

411 [237] [284] The point is formed by a sharpened thigh bone of the jaguar; /Pl. 56 appears here/ /273/ it is about 20 centimeters long. Where it is mounted on the shaft, the latter is wound for about ten centimeters with red cotton string, from the upper circuits of which long tassels of arara feathers hang down. To

Ill. 123. Club.

Ill. 124. Club with plaiting around the handle end.

Ill. 125. Child's club. Karajá.

Ill. 126. Lance.

411 285 this winding is joined below a patterned plaiting which consists of yellow longitudinal strips of taquara interwoven crosswise all around with strips of embira. The plaiting is 50-80 centimeters long. its ornaments are the common plaited ornaments (1). To

[531]

[113]

1. See my article, "Die Kunst der Karajá-Indianer /The Art of the Karajá Indians/," Bässler Archiv, Vol. II, No. 1, 1911.

[Text continues on p. 195]

/318 cont./

534 used, are very rare. I came across only two of these specimens
[230] (Pl. 58, Ill. 10 a, b). Otherwise gourds (ũãlũ) are commonly used
[824] as the bodies of rattles, which are usually 12-15.5 centimeters long and 5.5-13 centimeters thick (a small rattle is 6.5 centimeters
[531] long and 6 centimeters thick). Most of these gourd rattles are carved with the customary designs (1); many bear feather ornaments

[113]

1. See my article on "Die Kunst der Karajá-indianer," Bässler Archiv, Vol. II, No. 1.

on the stem end projecting out of the gourd at the top (Ill. 181 a, b). These rattles are swung rhythmically in the hand by the masked dancers.

533 Singing plays a considerably larger role. Only the men sing; it is only during the period of mourning that the women, like the men, intone monotonous songs of lament in a high pitch. The singing is one-part singing; mass singing seldom occurs. Only once did I hear a cappella singing. During dances two men simultaneously sing the same thing; otherwise they sing individually, especially when fishing. Apparently the Karajá are very musical; they sing gladly and well. Most of their songs are masked-dance
[176] songs, but it seems as though certain people invented and handed down specific songs. It was often said to me: this is the song of this boy or of that youth. Certain dances and songs seem to be transmitted through tradition only in certain families; others are quite familiar with them, but do not sing them. In 1908 Chief Ilk in Village 13 just below Izabel do Morro knew most of the songs. He was almost inexhaustible. The wŏrĭzŏ dance and song were handed down in his family. He knew not only Karajá songs, but also sang songs of the Šavajé and Tapirapé. He was known as a singer in all the villages, and everywhere people requested me to
1[illegible]6 play back the phonograms recorded with him. In all I recorded
533 phonographically 44 cylinders of songs. The Indians liked to sing
152 into the apparatus, as soon as the initial shyness had been overcome. To do this I used European music, which amazed them very much. They laughed aloud in astonishment, and many held

/326 cont./

586 longer wants the other. In any case the children remain with the father. The divorced wife keeps her property. Ehrenreich re-
[589] ports ("Beiträge," p. 27) that a man who rejects his wife may not marry again, but merely takes a housekeeper. According to my observations, the case from Village No. 5 reported above is quite typical. Contempt is by no means the lot of such a man, as Königswald reports (1).

[113] 1. Globus, Vol. 94, p. 237.

589 Widows and orphans. Widowed persons again don their leg
768 and arm bands. The widower lives like a bachelor; he may marry again, but generally does so only if he has children who need a mother. Otherwise he is afraid of the work incumbent on a husband. Widows continue to live in the house, which, of
589 course, is their property. They may marry again. They get their
1136 maintenance from the chief, in case there are no grown sons who are able to care for them. Otherwise the chief appoints someone who is to plant and fish for her, and pays him for it. Orphans are reared and provided for by the brother of the mother.

836 Extramarital sex life. The girls do their utmost to preserve their purity; thus, they do not go into the forest alone, for fear of the young men. If a girl nevertheless has misfortune, she is not punished, at any rate not in the south horde. Even in
[114] this case she is married by another party. I was unable to learn anything about the severe punishment for premarital intercourse and adultery, as reported by Ehrenreich and Königswald. /327/
[548] Before marriage, the men enjoy complete freedom. In many
485] villages there are Tapirpaé and Šavajé women who serve as prostitutes and are also put at the disposal of strangers. The Karajá nevertheless also seem to become involved occasionally in adventures even with tribal members. Pedro flirted in many villages with young girls whom he called his primas (cousins); in Camp No. 23 proposals for nocturnal trysts were made to him by two women, but he refused them. I did not discover anything about the arrangement of viri viduarum, about which Ehrenreich reports from Magalhães ("Beiträge," p. 28).

/331 cont./

532 dance masks, but masks of beggars who travel around on certain occasions and beg for food; others seem to be connected with the /332/ cult of the dead. In any case, these are still quite primi-
561 tive forms; a strict organization of the young people seems to be entirely lacking; only the age group of the unmarried men and the men's house (mask house) have developed (1). As a

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1. Dr. Walter Lehmann-München, in a discussion of my essay on masks in the Zentralblatt für Anthropologie, XVI, 1911, p. 100, suspects that the dance masks, like those in Central America, could in part be connected with the cult of the dead, and that they could be associated with totemistic ideas in combination with puberty rites. The connection with the cult of the dead seems actually to exist for the ĭõõnĭ̆ mask, but, unfortunately, I was able to obtain too little information about this (see Part I, p. 78 /untranslated/) to be able to say anything about it with certainty. As for the second point, I suspected totemism among the Karajá Indians from the very beginning, but, in spite of all efforts, I could not discover anything of this nature. And it is the same with puberty rites. I therefore believe that I am right if I abstain from such combinations. It must one day be the task of a researcher who visits the Karajá during the rainy (dance) season to devote his attention to this problem.

As a
535 result, priests are, as yet, entirely lacking; everyone may still
796 take part equally in all the dances. The arrangement is the duty
[793] of the chief. Everything concerning the masks is kept secret
[113] from the women. For more detail on the mask arrangements, see my article, "Tanzmaskennachbildungen vom mittleren Araguaya (Zentralbrasilien) /Copies of Dance Masks from the Middle

/332 cont./
535 Araguaia (Central Brazil)/" (2).
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[113]

2. Jahrbuch des städtischen Museums für Völkerkunde zu Leipzig, Vol. 3, Leipzig, 1910, pp. 97-122.

346 I should like only to make a few remarks here about the
532 mask huts. Castelnau mentions and illustrates (Vue et scènes, Paris, 1853, Plate 8 and text page 7) in the first Sambioá village an almost semicircular, vertical palm-leaf wall, the convex side of which is turned toward the village. In the open space stand about ten dance masks. Beside this there is a framework of poles which consists of several oblique poles stuck in a circle, from the center of which projects a long pole bearing a bunch of leaves at the end. These two structures are shown somewhat larger on page 9. In front of the palm-leaf wall are two dancers who have placed the masks on their heads. The way they are portrayed (the absence of the leaf-aprons and the way they are leaping about) proves that Castelnau was not present at the dances. Ehrenreich also reports on such semicircular compartments for masks, and, to be sure, also among the Karajá ("Beiträge," p. 34). I never saw such compartments, but only the house-like mask huts described by me.

775 About the world beyond, the Karajá were unable to give me any information. Allegedly the deceased go to the heavens.

787 Dreams, which are said to be very frequent, are regarded as reality. For example: "If someone dreams that a relative of his has died, he gets into his boat and rides there, in order to see whether it is true." (Kurisĭ.)

789 Magic (lŏbūnĭ) of all kinds is very widespread; even enlightened Karajá still firmly believe in its effect. It is believed that through /333/ manipulations natural events (rain) can be influenced or that other people can be harmed through magic.

Rain magic is very common; everyone can use it, everyone has the apparatus necessary for it. I obtained several of these:

/341 cont./

C 829 648 S 105

What the Karaja say about the neighboring Indian tribes (1).

1. For their statements about Šavajé, Tapirapé, and Kayapó, see under these peoples /see pp. 310 and 336 with regard to the first two; the material dealing with the last-named people has not been translated/.

C S [101]

The Chavánte (kl̆iũz̆á, kũl̆iz̆á) live on the west bank, on the Rio das Mortes, on campo territory; between São José and Leopoldina they also come as far as the Araguaya. They are tall, have fat paunches and a light skin color. Old men wear beards; the hair is cut short in front, as among the Karajá, is worn hanging down very long in back and tied together with red string. The men tie up the penis in front with a black string; in the lower lip they wear small buttons of wood. A genipap painting on the chest is popular: a line from each armpit to the lower end of the breastbone. The Chavánte fish with poison cipo, and the Karajá maintained that they first learned this method of fishing from them. The Chavánte are a true campo people; they do not like to travel in the forest; they even burn off the campo, in order to be able to travel better. They transport their supplies in carrying baskets which are carried by the men. As for weapons, they carry lances, clubs, bows and arrows. The arrows are like those of the Karajá, but are regarded as ugly. One kind has points of tucum wood; these remain stuck in a wound and are broken off (whereas the bamboo blade points of the Karajá arrows may be pulled out, but they tear large holes, so that the wounded person bleeds to death). The feathers of the feathering are given their shape by burning. There are no poisoned arrows. The Chavánte are the enemies of the Karajá. They have already killed many Karajá, whereas the latter have killed only one Chavánte (2).

C [197]

S 648 [113]

2. This hostile relationship dates from ancient times. As Fonseca reports (Rev. trim. 8, pp. 382-388), the Chavánte, who lived between

/343 cont./

192 north horde. With Ehrenreich's Karajá words and Castelnau's
184 Sambioá words and Coudreau's Karajá words my records show
[114] correspondences as well as differences. The latter probably go back in part to misunderstandings on both sides, as may be definitely proved in a few cases. With regard to the Šavajé language, there are several very striking differences, the reason for which is as yet unknown.

197 The language of the Karajá, for the time being, is still to be regarded as isolated; the few agreements with Ge languages do not, for the present, justify our counting it among these.

192 From the beginning I followed up the differences between
186 the men's dialect and the women's dialect, which Ehrenreich (1)
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1. "Materialien zur Sprachenkunde Brasiliens /Materials for Brazilian Linguistics/": I. Die Sprache der Caraya (Goyaz) /The Language of the Caraja (Goiáz)/. Zeitschrift für Ethnologie, Vol. 26, 1894, p. 23.

discovered, and in this way obtained a great number of women's words. Those from the south horde were obtained directly from women, those from the north horde from men. The latter were able to say many words immediately; often, however, they reflected a long time before they found the word. It is doubtful whether they always gave the proper word; in any case, the women's words from the north horde should be taken with some
[191] caution. The men described the language of the women as ibinãli = very poor. They maintained that the two sexes did not understand all of each other's expressions, but that there were words which were foreign to the other sex. My records have so
194 far not confirmed this assertion. The chief difference is that in
562 the women's language a k is inserted where, among the men two vowels stand next to each other; the initial k of the women is omitted among the men. Ehrenreich gives a few further

/367 cont./

535 but turned toward each other, and sang a verse with gourd-rattle accompaniment. They then danced forward together toward the village and back again. This was repeated several times. The
533 dance ended with lively bows at the village. At night the young men sat in front of the mask hut and sang dance songs with the
[184] rattle accompaniment. These songs, too, were very similar to those of the Karajá. The Šavajé did not permit photographing
532 the masks on the next day, so I was obliged to resort to sketching.
535 The masks were cylinder masks with a feather-mosaic covering.
126 Black-dyed leaf-aprons for hips and shoulders served as body coverings.

In Schischá I acquired copies of masks, and, to be sure, of the ĭdjālhēnĭ mask, the ămbŭšāwādiă mask, and the lădēnĭ mask. Of these, ĭdjālhēnĭ seems to be a typical Šavajé mask, for the songs of this mask which I was able to record phonographically among the Karajá were always designated by the latter as Šavajé
[533] songs. Of other Šavajé songs I obtained phonographically dĕsóĭ dĕsóĭ, a song that they sing after slaying a jaguar.

For further data on the masks of the Šavajé, see my article,
● [113] "Tanzmaskennachbildungen vom mittleren Araguaya /Dance Mask Reproductions from the Middle Araguaia/," Jahrbuch des Museums für Völkerkunde zu Leipzig, Volume 3, Leipzig, 1910.

197 Their language, according to my data, seems to be identical with that of the Karajá. It does contain some completely different words; see tapir, gavião, maize, red and black neck tassels, lower-arm ornament of two pads with fringe hangings, calf ornament with tassels, leaf pipe; caracara is divergent.

A comparison shows that the south horde of the Karajá is linguistically somewhat closer to the Šavajé than the north horde, undoubtedly a result of the migrations of the Šavajé to the south horde. /Section III, "Die Kayapó (The Cayapo)," pp. 368-402, with Plates 62-68 and Ills. 209-261, is omitted in the translation./

5: Krause--335 E-5 (1908) 1911 SP9 Caraja
Tapirapé SP32

/403/

IV. The Tapirapé.

175 1. Historical. Up to now the tribe of the Tapirapé has been known only from explorations. Their country was probably visited for the first time about 1746-1748 by the adventurer João de Godoy Pinto da Silveira, who evidently repeated the expedition of Pires Campos to look for the Martyrios gold mines (Rev. trim. 37, p. 262, note 18). Their name is mentioned for the first time in 1773 by Fonseca, who heard among the Karajá that the latter were living in peace with them (Rev. trim. 8, p. 388). Souza Villa Real reports that they had eight chiefs. The statement by Silva e Souza (1812) is somewhat confusing: the Tapirapé live on the Rio Grande (upper course of the Araguaya) and are a peaceable, agricultural people who know how to spin and weave; they are said to come from the sertões of the province of Rio de Janeiro (Rev. trim. 12, p. 496). These dwelling sites would be far away from what was otherwise assumed to be their territory on the Rio Tapirapé. It is more in keeping with this general assumption when Cunha Mattos (Rev. trim. 37, p. 393) mentions that they occasionally come to Bananal Island. Castelnau mentions a village of the Tapirapé on a small river opposite the north end of Bananal Island (Vol. 2, page 114). On his map, however, in the source region of the Rio Tapirapé whose course, incidentally, is in general shown correctly, there are three villages: one of the Tapirapé, one of the Mangára Curera, and one of the Milo. Moraes Jardim reports (O Rio Araguaya, Rio, 1880) that a river steamer traveled ten leagues up the Tapirapé to the harbor of these Indians. He says that the Tapirapé still have no contact with civilization, but are teachable and industrious. Ehrenreich reports ("Südamerikanische Stromfahrten /South American River Journeys/," p. 11) that the steamer with which he traveled had already gone up the Tapirapé for 60 kilometers (perhaps this is the same steamer and the same journey). Here, he says, lives that remarkable Tupi people, the Tapirapé, who are regarded as hospitable and gentle. Unfortunately, Ehrenreich was unable to [101] visit them because the steamer went on. At any rate, these reports merely show that on the Rio Tapirapé live the people called Tapirapé, who are on peaceful terms with the Karajá. Coudreau [113] [114] now confuses the entire picture by his report (Voyage au Tocantins-Araguaya, Paris, 1897). According to him)p. 110), the Tapirapé

/494 cont./

000 266 a-b.	Doll of white earth.	340
267.	The fish-fence on the fish-lake of the Tapirapé, viewed from the river. (Drawn from a photograph.)	343
268.	Turtle cage. (Drawn from a photograph.)	344
269 a-c.	Grills of the large roasting place of the Tapirapé.	345
270 a-b.	Tapirapé arrows.	345

Maps

102 1. Survey Map. Scale 1:20'000 000. 1

2. Map of the Rio Araguaya. Scale 1: 2'000 000. 2

Remarks on the Maps.

For the survey map our German atlases were used as a basis; the drawing in of the land route and of the Araguaya, however, was based on my records, which were taken with compass and watch.

For the land route from the Araguaya to Leopoldina this has resulted in essential deviations from our German maps, whereas my records agree better with the Brazilian map of the Companhia Mogyana (S. Paulo, 1905). Especially /495/ important are the changes I made on the stretch from Araguary to Caldas Novas.

The river survey was made from the south from Leopoldina to Village 16, from there to Conceição from the north.

It shows radical deviations from our atlases. The distances northward from the Rio das Mortes seem too great; moreover, the direction of the river differs from there to the east. In order to fit my data into the survey map, the stretch from the Rio das Mortes to Conceição had to be shortened by one-fifth and, in addition, turned approximately 9. 5° to the west. I did not make these corrections in the detail map of the river. My linear measurements are most nearly like those on Ehrenreich's map (Zeitschrift der Gesellschaft für Erdkunde zu Berlin, Vol. 27, Plate 3).

● [113]

1 [cf. End Map B on pp. 369-374.]

2 [cf. End Map A on pp. 366-368.]

113, 143

Chiriguano SF10
Choroti SK8
Mataco SI7
Tehuelche SH5
Caraja SP9
Tucano SQ19
Guarani SM4
Timbira SO8
Araucanians SG4
Paez SC15
Canari SD4
Jivaro SD9
Aymara SF5
Ona SH4
Yahgan SH6

/For information on genic locations based on Streng's diagram of co-ordinates of the blood groups of the natives of South America, see: 4: Hill et al., 8818 Warao, Category 116, pp. 107-114./